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third stratum. One explanation only seems possible to me.

There must have existed on the island a worship of a divinity of healing, aboriginal, whose place was taken by Asklepios when new tribes from the mainland, perhaps from the north rather than from Peloponnesus, settled on the Coan soil. However, he did not succeed in crowding out the older rulers, as the testimony of the proper names shows. The Aristos compounds must contain the name of this older god. A goddess Aristo undoubtedly existed in Greek worship.

Usener, with his masterly eye, has seen the value of a notice in Pausanias about the Artemis *Kallisté Aristé* in the Ceramicus at Athens (Goetternamen, p 50 ff), and he has already pointed out the connection of the proper names with this goddess. He has also hinted at the existence of a male god, *'Αριστος* by name, as a parallel to the goddess Aristo. Such a male god would be older, of course, than the female, formed from his name, and probably emanating from him. That such a god actually existed, *that* the Coan inscriptions seem to me to prove beyond doubt. For Asklepios certainly could not have taken the place of any but a male being. The only question is, whether the presumable functions of this older god were identical with those of Asklepios. It seems to me that the congruity is complete. The names from stems So, Med, Zo, show sufficiently the connection with the sphere of healing. I should like to call especial attention to the name Zopyrion, itself derived from Zopyros, "Reviver", a fitting name for a divinity of healing, certainly for one like Asklepios, whose legendary death was caused by this very deed of resuscitating the dead. The gods of healing, however, are also quite especially the gods of light. Of all the etymologies of the name Asklepios the one which derives it from *σκαρ-σκαλ*—(Latin micare) seems to me the most likely. And so I think that the circle—*vitiosus* perhaps—is complete.

One more word in conclusion. Attention has been called to the frequency of the goddess Hecate in Coan names. This may be considered as a support of my view that the cult of Hecate, also, has survived on the island. It has given rise not only to names

compounded with Hecate, but (Nos 370, 380), it has also given rise to the name Stratippos, with which must be compared names like Stratokles, Stratonike, Straton. The inscriptions just cited are in honor of Hecate Stratia, the cult of whom is said to have belonged to the Carians. Now the Coan "aborigines" seem likewise to have been Carians. Therefore, if the worship of Hecate Stratia could continue even after the Dorian invasion, nay, hold sway so strongly, that the votive offering to her is made by no less important a person than by the priest of Apollon, it seems more than likely that the worship of him whom the Coans called the "best", and even, if I am not mistaken, "*the god*", survived on the island from the aboriginal times. It must not surprise us that the name of the god himself was forgotten, except for the somewhat obscure tradition of family names. For the law that a transparent word cannot for any length of time be used as a proper name applies certainly to *'Αριστος*.

ERNST RIESS

Stems or Bases?

As a matter of practical pedagogy, one of the gravest errors in teaching first year Latin is in dealing with stems. The aim at this period is to make the acquisition of forms rapid and accurate. This is the province of the *memory*, not of the *understanding*. In other words, there is no necessary connection at this stage of study between the historical development of forms and the manner of their acquisition.

It is simply confusing to the pupil to learn that the stem of *servus* is *servo*. Only four forms have an *o* in the ending, and no one, I fancy, would try to explain to beginners how it really is an *o* stem throughout. The same trouble appears with *mensa* in the dative and ablative plural. To tell about an old or hypothetical ending here that included an *a* is unsound pedagogy, for it is immediately an unessential fact which distracts the attention. If one starts to explain all such things, what will be the end? And how will he deal with the identical endings of consonant and vowel stems of the third declension? The stem endings form better designations for the declensions than the terms, *first*, *second*, etc. But that is another matter.

The true pedagogical basis for the acquirement of forms is the so-called *base*. Of course this is not recognized in the grammars, because from the etymological point of view it does not exist. A working definition of it would be, *the part of a word that remains unchanged in declension or conjugation; its relation to the stem,*

base = stem — final vowel (if any).

Though the use of the term *base* is nothing new, being recognized in several beginners' books, its use in classroom has been restricted. Its connection justifies its extension to verbs, where the presentation of the stem involves the same difficulties as in nouns. To deal at the same time logically, etymologically, and simply, with *laudo laudas laudant, duco ducis*

ducunt, capio capis capiunt, and audio audis audiunt, is impossible; nor do all our grammars agree in their explanations. Rather let all forms of the present system be considered as composed of a base (obtained by dropping the last three letters of the present infinitive active), *plus* endings to be memorized separately for the different conjugations, including whatever vowel appears. (This does not preclude calling attention to similarities in endings whenever possible.)

Furthermore, to be accurate, we should say that the perfect stem of *laudo* is *laudav i/e*. As a matter of fact every textbook and every teacher recognizes *laudav* as the element to be dealt with in teaching forms. Let us call this then the *perfect base* rather than "the perfect stem as obtained by dropping the final *i* of the perfect"!

Finally the supine stem should evidently include a *u*, and upon this stem the future participle is formed. But the perfect passive participle is an *o*, *a* stem. So that again it is much more satisfactory to deal with a *supine* (or *participial*) *base*,—*laudat*.

Practically, many teachers have been working along the lines indicated. For clear nomenclature the word *base* is needed, not only in connection with nouns and adjectives, but with the three systems in verbs.

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